¶ The declaracyon of the procedynge of a conference, begon at Westminster the laste of Marche. 1559. concerning certaine articles of religion and the breaking vp of the sayde conference by default and contempt of certayne Bysshops, parties of the sayd conference.

(.˙.)

BIBLIOTHECA BODLEIANA

¶ Imprynted at London by *Richarde Iugge and Iohn Cawood* prynters to the Quenes Maiestie.

Cum priuilegio Regiæ Maiestatis.

W. p. 717. 796.

THE Quenes mooſt excellent Maieſtye, hauynge harde of diuerſitie of opinions in certayne matters of religiõ amongeſt ſundry of hir louing ſubiectes, and beyng very deſirous to haue the ſame reduced to ſome godlye and chryſtian concorde, thought it beſt by thaduiſe of the lordes and others of hir priuye counſel, aſwell for the ſatiſfaction of perſons doubtful, as alſo for the knowledge of the very trueth in certayne mater of difference: to haue a conueniente choſen nomber of thebeſt learned of either parte, and to conferre together their opinions and reaſons, and therby to come to ſome good

good and charytable agrement.

And herbppon by hir maiestyes commaundement, certaine of hir prluye counsel, declared this purpose to tharchbishop of yorke (beynge also one of the same prluye counsell) & required him that he wolde imparte the same to some of the bishops, and to make choise of .viii. ix. or .x. of them, and that ther shuld be the like nomber named of thother parte: and further also declared to him (as than was supposed) what the matters shuld be: And as for the tyme, it was thought mete to be assone as possible might be agreed vpon. And than after certayne dayes past, it was signified by the sayde archebyshop, that ther was appoynted by suche of the byshops to whom he had imparted thys matter.

viii.

viii. persons, that is to saye. iiii. bysshops and. iiii. doctours, who were content at the Quenes maiesties commaundement to shewe their opinions, and as he termed it, render accompte of their fayth in those matters which were mencioned, and that specially in writynge, although he sayde they thought the same so determined, as ther was no cause to dysputе vpon them. It was herupon fully resolued by the quenes maiesty with thaduise aforesayd, that according to their desire, it shuld be in writing on both partes, for auoydyng of muche altercation in wordes, and that the said bishops shuld bicause thei wer in auctho-rytie, of degree superiours: fyrste declare their myndes and opinyons to the matter, with their rea-

sons

reasons in writynge, and the o-
ther nomber being also .viii. men
of good degree in scooles, & some
hauinge ben in dygnitye in the
churche of Englande, if they had
any thing to say to the contrary,
should the same day declare their
opynions in lyke maner. And so
eche of them should delyuer their
writynges to thother, to be con-
sydered what were to be impro-
ued therin, & the same to declare
agayne in writing at some other
conuenient daye, and the lyke or-
der to be kept in all the rest of the
matters: al this was fully agreed
vpon with tharchbishop of yorke
and so also signified to both par-
ties. And immediatlye herevpon,
dyuerse of the nobility and states
of the realme, vnderstanding that
suche a metynge and conference
should

shoulde be, and that in certayne matters wherupon the courte of parliament consequentlye following some lawes might be groũded: they made ernest meanes to hir maiestie, that the partyes of thys conference, myght put and reade their assertions in thenglyshe tonge, and that in the presence of them of the nobility and others of hir parlyament house, for the better satisfaction & inhabling of their owne Judgments to treate and conclude of suche lawes as myght depende hereupon. This also beyng thought verye reasonable, was signifyed to both parties, and so fully agreed vppon, and the day apoynted for the first meting to be the Friday in the forenone being the laste of March at Westminster churche,

where

where bothe for good order & for honour of the conference by the Quenes maiesties commaundement the lordes and others of the priuy counsell were present, and a great part of the nobility also, and notwithstandyng the former order appoynted and consented vnto by bothe partes, yet the bishop of Winchester and his collegees alleging they had mistaken, that their assertions and reasons shuld be wryten, and so only recited out of the booke, sayde their booke was not ready then writē, but thei were ready to argue and dispute, and therfore they would for that tyme repeate in speache that which they had to say to the first proposicion. This varyacion from the former order and specyally from that which them selfes had

had by the sayde archebyshop in writing before required, addinge thereto the reason of the apostle, that to contende wyth wordes is profitable to nothing, but to subuersiō of the hearer: semed to the Quenes maiesties counsell some what straunge, & yet was it permitted without any great reprehension, bycause they excused thē selfes with mistakinge the order, and agreed that they wouldē not fayle but put it in writynge, and accordyng to the former order, delyuer it to the other parte, and so the said bishop of Winchester and his collegees appointed Doctour Cole Deane of Poules, to be the vtterer of their minds, who partly by speche onely, and partly by readyng of authorytyes wryten, and at certayne tymes beyng enformed

formed of hys collegees what to say: made a declaracyon of their meaninges and their reasons to their first ꝓpoſicion, which being ended, they were aſked by the priuy counſel if any of theim had any moze to be ſaied: and they ſaid no. So as the thother parte was lycenced to ſhewe their myndes, which they did accordynge to the firſte order, exhybitynge all that which thei ment to be propound, in a booke wryten, which after a prayer & inuocacion made moſte humbly to almyghty god for the enduyng of theim with his holye ſpryte, and a proteſtacion alſo to ſtande to the Doctrine of the catholyke Church builded vpon the ſcripturs, and the doctrine of the prophetes and thapoſtles: was diſtynctlye read by one Roberte

Horne

Yorne bachelour in Diuinitye, late Deane of Durefme. And the ſame being ended with ſome likelyhod, as it ſeamed that the ſame was muche allowable to the audience: certaine of ỳ Biſhops began to ſaye contrary to their former anſwere, that they had now much more to ſay to this matter, wherein although they myghte haue ben well reprehended for ſuche maner of cauillacyon: yet for auoydinge of any more miſtakinge of orders in this colloquy, or conference, and for that they ſhoulde vtter all that which they had to ſaye: It was both ordered and thus openly agreed vpon of both partes in the full audience, that vppon the Mondaye following, the Biſhops ſhuide bryng their mindes and reaſons in writing

ting to the seconde assertion, and the last also if thei could, and first rede the same, and that done, thother parte shulde bring lykewise theirs to the same. And beynge read, eche of theim should deliuer to other the same writings. And in the meane tyme the bysshoppes shulde put in writyng, not onely al that which Doctour Cole had that day vttered: but all suche other matters as they anye otherwise could thinke of for the same, and as sone as they myght possyble, to sende the same booke touching that first assertion to the other parte, and they shuld receiue of theym that writinge whiche Mayster Horne had there read that day, & vpon Mōday it shuld be agreed what day thei shuld exhibyte their aunswers touching

the

the firſt propoſition. Thus both partes aſſented thereto, and the aſſemblye quietly diſmiſſed. And therfore vpon Mondaye, the lyke aſſemblye began agayne at the place and howre appoynted, and ther vpon what ſiniſter or diſordered meaninge is not yet fullye knowen (though in ſome part it be vnderſtãded) the biſhop of Winchester and his Collegees, and eſpecially Lyncolne, refuſed to exhibite or reade, accordynge to the former notorious order on friday that which they had prepared for the ſecond aſſertion. And therupon by the Lord keper of the great ſeale, they being firſt gently and fauourable required to kepe thorder appointed, & that takinge no place, beinge ſecondly as it behoued, preſſed wyth more earneſt requeſte: they neyther regardyng

the

the auctho̅rite of that place, nor their owne reputacyon, nor the credite of the cause, vtterly refused that to do. And finallye beinge againe perticulerly euery of theim a part distinctlye by name required, to vnderstand their opinions therin: they all sauing one (which was the Abbot of Westminster, hauinge some more consideration of order and his dutye of obedience then thother) vtterly & plainly denied to haue their boke read, some of theim as more ernestly then other, some so also, some other more vndiscretly, and vnreuere̅tlye then others. Whervpon geuing such example of dysorder, stubbernes & selfe wyll, as hath not ben sene and suffered in such an honorable assembly, beynge of the two estates of this Realme the nobility and the commons,

mons, beſyde the preſence of t
Quenes maieſties moſt honor
ble priuy coũſel, ỹ ſame aſſembly
was diſmiſſed, & the godly & moſt
chriſtiã purpoſe of ỹ Quenes ma-
teſtye made fruſtrate. And after-
ward for ỹ cõtempt ſo notoriouſly
made, ỹ Byſhops of Wynchester &
Lincoln, hauing moſt obſtinatly
both diſobeied common auctority
and varied manifeſtly from their
owne order, & ſpecially Lincoln,
who ſhewed more tolly then tho-
ther: were condingely committed
to the Tower of London, and the
reſt (ſauyng ỹ abbot of Weſtmin-
ſter) ſtand bounde to make daylye
their perſonall apparaunce be-
fore the counſell, and not to de-
parte the Cytye of London and
Weſtminſter, vntill further order
be taken with theim for their diſ-
obedience and contempte.

¶ The three propositions wher vpon conference was determined to haue bene at westminster.

1 It is against the worde of god, and the custum of the auncient church, to vse a tong vnknowen to the people, in cõmon praier, and the admynistration of the sacramentes.

2 Euery church hath authoritie to appoint take away & change ceremonyes and ecclesiastycall rites, so ꝑ same be to edificaciõ.

3 It cannot be proued by ꝑ word of god, that ther is in the Masse offred vp a Sacrifyce for the quicke and the dead.

The names of such as had conference in the propositions aforesaid.

The B. of Winch.
The B. of Lych.
The B. of Chest.
The B. of Carlil.
The B. of Linco.
Doctour Cole.
D. Harpesfelde.
Doct. Langdall.
Doctor Chedsey.
D. Sco. B. of Chye.
Doctour Cote
Maister Whitehed
Maister Grindall
Maister Horne.
Maister D. Sandes.
Maister Gest.
Maister Aylmer.
Maister Juell.

God saue the Quene.